Syuti or revealed literature, in opposition to *Smrtti* or traditional literature, which is supposed to be founded on the former and allowed to claim a secondary authority only. The *Brahma Sutras* and the *Bhagavai^ita* belong to the latter class. The Upanishads,—the Srutis or Scriptures, command a reverence which is never extended to any other work, however meritorious it may be in itself. Though the *Brahma Sutyas* is not a *Smti,* its place is only next to the *Smtis* in the estimation in which it is held by the leaders of Hindu religious thought.

The **fourth** stage of the spread **of Vedantism** consists in the appearance on the spiritual arena of sages and philosophers, preachers and reformers of the Vedic religion like Sankara, Ramanuja, Madhva, these three being the most prominent among them, not to speak of Nimbarka, Vallabha, Baladeva and several others of Southern India, who taught the national faith through their interpretations of the *Prasthanatrayam.* I may here observe that all the great Vedantic teachsrs agree in upholding the fundamental teaching of true Theism that, as already stated in Chapter I, the world proceeds from and rests in **One** Infinite and Un-

divided Being and that union with this Being is the highest good attainable by man liberating him as it does from the thraldom of painful physical existence, and in opposing the *Sankhya* doctrine of an uncreated nature *[Prakriti]* and of finite souls *(Pumshas)* existing independently of an Infinite Spirit and the *Nyaya* doctrine of a mere Divine Mechanic moulding the material and spiritual worlds out of pre-existing atoms and finite souls co-eternal with Him. But their differences begin when they proceed to explain in what exact way the material world and individual souls are related to God and the process of derivation of the created from the Creator. Their conflicting interpretations and variant views have brought into prominence three fundamental schools of Vedantic thought:—Unqualified Monism, Qualified